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A QUARTERLY

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Two Churches Describe their Experiences

More Evanston Echoes

A Book Review

A Worship Service

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A MAGAZINE FOR

The Missionary Education Committee of Your Church

ENVELOPE SERIES

Issued by
The Missions Council of Congregational Christian Churches
Editor: Ruth Isabel Seabury, *Educational Secretary*

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LETTER FROM THE EDITOR

DEAR READER:

I have been so delighted at the enthusiastic response to the last number of ENVELOPE SERIES that it is with joy I bring you another installment about the meeting of the World Council of Churches in Evanston, Illinois. Many of you say you are using the Fall issue in connection with a planned program on the Evanston meeting. Others say you are using it in a Study Group on Evanston and the Ecumenical Church. I believe you will find this issue just as usable. As you see, I have included some additional material from the excellent addresses and for you have picked this time, as I promised I would, those dealing with the Place of Women in the Church, The Layman's Part, the Voice of the Near East, in which we as Congregationalists are so traditionally concerned, and some additional material from Africa and India. Don't miss P. K. Dagadu's searching message on page 35!

But in this issue, too, I have included, to meet the request of several of you, two short outlines: "What Would You Put Into a Program?" and "What Would You Put Into a Study Class?" I have also indicated sources for additional help.

But this is not all one needs to say; there are already some thrilling "Consequences" from the Evanston Meeting and I know that anyone still tackling the idea of a class or a program would wish to know about those up-to-the-minute accomplishments or signs of progress. So, on page 42, I've given something on that.

One very important section of this issue is devoted to accounts from two local churches, both from Massachusetts, who are sharing with us here ideas they had and carried out. (See pages 5 and 8.) The World Wide Week End included World Wide Communion Sunday, and the Missionary Conference proved to be a very helpful and thrilling occasion for a whole church.

We hope many churches will try out the dramatic Worship Service "The Seed and the Yeast" (see page 11). It would be good for the Worship Service of a Women's Fellowship, a Youth Fellowship, or a Church School special Sunday.

Do not miss the book review by Miss Mabel Emerson of the excellent India volume by Jean Lyon.

This number sounds a little miscellaneous, doesn't it, but we hope it will make it all the more helpful. May the New Year bring to your church new discoveries in Brotherhood and World Fellowship and a deepened sense of Mission.

RUTH ISABEL SEABURY

Boston, Mass.
December 15, 1954

THE WORLD WIDE WEEK END

An Experience of Evangelical Congregational Church Acton, Massachusetts

The Rev. Eric Grimshaw, pastor of the Acton church, has most generously shared with us his own personal account of the rich experience enjoyed by that church in connection with World Wide Communion Sunday 1954. Many of our churches celebrate this significant event, and of course with varying impressiveness and varying degrees of impression. This year Mr. Grimshaw and his Committee planned to make it truly a world event. Using various sources available in Greater Boston they invited four young men from overseas who were in this country preparing for full-time Christian service, to be their guests for the two days and to assist in the service. The Lord's Supper, became, of course, the climax for the week end but they realized it would be a mistake for their people not to have a chance to know the guests more intimately and more informally than participation in the more formal service would allow. It is for this reason they refer to it as a "World Wide Week End."

We had to question Mr. Grimshaw in order to get the further fact that the offering contributed at that World Wide Communion Service was "sent by the deacons to CARE to send food to the destitute, 'I was hungry and you fed Me,' said Jesus." The following account is in Mr. Grimshaw's own words.

"The World Wide Week End began with an International Family Supper on Saturday night, October 2. The supper featured not only staple food but twelve typical national dishes. Our guests were from other (of course the word 'foreign' has no meaning today) countries. There were Kun Sam Lee from Korea who had suffered much hardship and persecution in his own country where he had left a family when he came to

America, Mr. Barkev J. Kassarjian from Syria whose Christian family went back many generations, Rev. Kantilal Bhagat from India (from our own Congregational Christian mission). All these were preparing for full-time Christian service in teaching or the ministry. They were from very different backgrounds and academic experience, representing Gordon College, Boston University School of Theology, and Harvard Graduate School, but they had a common message, the Lord Jesus Christ. It was for us a spiritual experience for they knew whereof they spoke. In addition to these guests, we invited Rev. Baldwin Callahan of the Massachusetts Conference (Secretary for Stewardship and Missionary Education). All these spoke briefly at supper. And Mr. Charles Currie of Worcester sang Scottish songs in Highland costume. The dining room was nicely decorated: flags from many countries formed the centerpiece on each table and National souvenirs and curios were in evidence. The dining room was filled and the event was enjoyed by both children and adults.

"On Saturday night all the guests were entertained in homes of the community, and on Sunday morning we received in addition a fifth visitor who was unable to be with us the night before, Rev. Fahim Akhdary of Egypt. Our four overseas guests spoke in the Church School informally but very impressively.

"The real climax came, however, in the observance of World Wide Communion on Sunday morning. A more spacious table than usual was provided, with a lighted globe in the center as a fitting symbol and twelve goblets, nearly one hundred years old, to represent our long Christian history as a Church. These goblets are precious possessions, inscribed 'presented by WRL 1859,' and though we have been unable to identify WRL we do know these were used as the 'common cup' before the use of individual cups as at present. The guests spoke briefly but with clear conviction preceding the observance of the Supper.

"The Rev. Baldwin W. Callahan and the minister, Rev. Eric

W. Grimshaw, sat at the center with two of the overseas guests on each side. The minister offered the words of the Institution of the Supper. Prayer for the bread was given in Egyptian (Aramaic) and in English. Prayer for the wine was given in Korean and in English. The Communion closed with the singing of the new ecumenical hymn 'Hope of the World,' first sung at Evanston at the World Council. The Closing Benediction was pronounced in Marathi (Indian) and in English.

"The World Wide Week End paid dividends. The greatest dividends were spiritual, though to be sure, all expenses were paid and a small surplus accrued.

"It lifted the sights of those responsible for the event. These were the Missionary Committee of the Women's Work, the Missionary Committee of the Church and the Board of Deacons. They saw the potential become actual.

"It did something for the people. It was the incarnation of an idea. 'Missions' took on a new meaning. In the flesh it was more fact than fiction. Those who entertained the guests overnight and at dinner on Sunday received more than they gave. In every case there was a reluctance to let the guest go. The question was 'When can you come again?' Children and adults were impressed.

"It gave the visitors a better idea of American church and family life. It was truly a 'grass roots' undertaking. What began as an event ended as an experience.

"One value of such an observance is that it is simple. It can be done effectively by any church, large or small. The cost is not too great and the effort is not exhausting.

"It can be recommended without reserve. Seeing is believing."

OUR MISSIONARY CONFERENCE

An Experience of Cliftondale Congregational Church Saugus, Massachusetts

Reported by the pastor, Rev. Paul Cross

Just a few years ago four or five hundred dollars for Missions was a tremendous sum of money to be raised by a church listed as having 600 members. Since the "Apportionment Quota" was suggested by our denomination, our people, proud of their Congregational heritage, and in spite of the fact that this was almost triple the amount that they had raised in the past, accepted their quota as a great privilege. Yes, the quota was met, but a large amount of this money came from the women's organizations and one or two missionary-minded individuals.

Three years ago we discussed the revision of our By-laws. This entailed the incorporation of a Board of Missions of equal standing with the Board of Trustees, and with authority not only to meet but also to spend every penny that was raised for Benevolences as it saw fit. (Before this the responsibility was split between the Board of Trustees and the Board of Deacons.)

The candidates recommended for service on this Board were asked under the following interpretation:

First, that they were not nominated for the sole purpose of filling a "hallelujah corner" in our church. They were challenged with *Work* that had to be done.

Secondly, that they were not to get together merely to listen to missionary speakers and get enthused about the work, and then let the church think of them as a devout but odd group of good people who were infinitely interested in saving the Hottentots. They were picked out on the basis of their enthusiasm, their churchmanship, their concern for the Hottentots and others, but their job would be to *permeate the life of the church* and make missions a *living reality in the life of our people.*

This challenge they accepted wholeheartedly, and this year, after our Every Member Canvass, we have pledges for Missions amounting to about $3,000.

One of the first jobs of our Board of Missions was to get acquainted with the work itself. Each member took responsibility for a certain phase of the work—home missions, city missions, foreign missions—each one specializing in the work of a certain country or area. At each monthly meeting a member took up half an hour to share with the rest of the members the results of his or her inquiry, so that after a few months this group was the most informed group of our church. The next step was for these people to make contact with the various organizations of the church and there present their findings in the form of panels or single addresses. Several of our groups, and especially the Church School, took advantage of their offer several times and invited members of the Board of Missions to speak.

To all these efforts was added another which somehow brought these various threads together and wove them into one effective means of communication. This was the institution of a *Missionary Conference* as an annual affair of our church. This year we have had our Third Missionary Conference.

For our first missionary conference we were fortunate enough to have with us our adopted missionaries in Africa, Dr. and Mrs. Gladwyn Childs. We secured the Childs through the Special Project Secretary, Rev. Ralph Shrader. Other speakers at our conferences have been Miss Grace M. Robertson, missionary teacher at Kobe, Japan, Rev. Walter Tong, former missionary in the Philippines and at present Candidate Secretary for the American Board, and Dr. Ruth Seabury, Educational Secretary of the American Board.

Through our Missionary Conferences we have not only met our quota, and come to know something of the work of our denomination, but we have also been able to invite and assist missionaries of Interdenominational Missionary Boards. Some

of their workers have participated in our Missionary Conferences and provided us with information on their work, and thus widened our horizons and strengthened our understanding of Missions.

Here is the plan in general and the features incorporated into our annual missionary conferences:

1. Open with a supper which is served either by a church organization or by a women's group of another church. The price must be as low as possible so that no person will be excluded.
2. Present missionary skits by members or groups of the church.
3. Have an art contest among the young people of the church—drawings which represent the idea of Missions.
4. Have an Essay Contest on the subject: "What Missions Mean to Me."
5. Display large maps and posters, books and pictures of other countries. Also exhibit curios and other material.
6. Have an International Forum. Invite a group of overseas students for the week end and entertain them in the homes of the parish. On Saturday evening, under the guidance of a moderator these students are given an opportunity to speak for a few minutes about their country, and after that they are asked questions by the church members. The Forum is the newest innovation and its startling results may make it an integral part of our Conferences.
7. Of course a special speaker for Sunday morning.
8. Publish an attractive program with a "Call to Prayer" for each session of the Conference "wherever you are" by the people of the church.

In closing, I want to say that our philosophy on this matter can be summed up in one sentence: "The missionary concern of a church is the thermometer whereby we may measure its spiritual understanding." Our experience has confirmed the well-established truth that when people become interested and give to Missions, their giving for the church's current expenses not only does not suffer, but it increases proportionately.

THE SEED AND THE YEAST

A Dramatic Worship Service For India

In the India pamphlet *Keystone* Raymond Dudley, our Secretary for India, describes what has been accomplished by Protestant Missions in India and Ceylon in a most helpful interpretation of two Scripture passages: *"The Kingdom grows as a grain of mustard seed"* and *"The Kingdom grows as leaven."* We are suggesting this idea as basis for a very informal dramatic worship service, as follows:

Use for this service either two whole families including children, or two mothers, or two young people. Let one enter slowly from the right, the other from the left, and place before the Worship Center, or before the pastor, a gift. Time the entrance of each to coincide with the Scripture reading. One carries a plate containing bread, the other a bowl containing seed (or something to represent seed).

Let the pastor, or two voices over the loudspeaker, read from the Scripture the two passages involved here—"The Kingdom of Heaven, said Jesus, is like a grain of mustard seed" (Matthew 13: 31, 32), and "The Kingdom of Heaven is like leaven" (Matthew 13: 33).

The person or family carrying the bowl or bowls of seed or grain places that bowl on the altar as the Scripture ends, saying:

A mustard seed is the smallest of all grains and that is the way the Church started in India. Life by life, family by family, even village by village, Christianity entered the hearts of India's people and the Christian Church was founded by the Christian Mission. These Indian families have accepted it, have been baptized into it, educated by it, gathered into the Indian Church as seed grains of faith by which the tree is growing. Today the tree has taken root in the life of India and, though it is still a small tree, it is strong and sturdy and the "birds of the air come to its branches" for refreshment and shelter out of all faiths.

As the second Scripture is read, the person carrying the plate of bread enters and after placing it says:

If the tree were the only symbol of the Church's life, it would still be significant, but the miracle of Christ in India today goes beyond the life of the Church itself. For "the Kingdom of Heaven is like yeast," as the Scripture says, by which the whole life of India is transformed as the lump of flour is permeated by the yeast and becomes bread. One of India's leaders has said:

"Christian ideas, Christian lives, Christian thought, Christian ideals have reached their way into every part of Indian life. Women have been freed from seclusion and from bondage, not by Christians, but by people of other Faiths who have seen in the Christian teaching the necessity for a change in India. Sixty million outcastes have been lifted bit by bit to a new way of life and finally, under the new Constitution, to a new freedom, a new sense of their own worth as Sons of God, Brothers of Men. Ancient Indian religions have been reformed, changed, modified under the exposure to Christ. Generations of men and women have come to admire Christ, to absorb the ethics of Christianity, and, in varying ways, to live by it. Gandhi, for example, with his constant reading of the Sermon on the Mount, but, at the same time, his stern judgment of the life of the Church is an evidence of this contrast. English literature, inspiring personalities, the Bible, Christian lives of dedication all have left their mark on India. The yeast of the Christian Spirit has gradually raised the level of life in all of the land."

Leader: We of the Congregational Christian Churches have had an honorable share in the growth of the tree and the work of the yeast. We know that in the future the Christian Church *within India* must sow, must cultivate and water and weed and reap in the Spirit of the living God. It is God who gives the Increase, and the Church is His, not ours. It belongs in all the Earth, in America *and in India.* Let us pray for the Church and the lives and the land of India using a prayer written by one of her sons.*

Prayer: "O Spirit of God, mighty river,
flow over me, in me, through me. . . .

* From *The Cross Is Lifted* by Chandran Devanesan. Published by Friendship Press. Used by permission.

O Spirit of God, mighty fire,
glow in me, burn in me
until thy radiance fills my soul.
O spirit of God, mighty fire,
may thy light illumine my mind.
O spirit of God, mighty fire,
may thy heat consume my will
until I burn for thee.
May the flames of thy Love
ever blaze upon the altar
of my heart."

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"JUST HALF A WORLD AWAY"

A Book Review by MABEL E. EMERSON
of a new book on India by Jean Lyon*

Again and again we have heard the advice "if you want to understand India visit her villages." Jean Lyon did just that. And hers was not travel by the hop, skip, and jump method. For two years she roamed over India, from the border of Tibet to Cape Comorin, from east to west. She had been in the land about three years when she sought a place under the slopes of the Himalayas to write this book. No doubt the fact that she had been born and reared in China gave her a basic understanding of the Orient, even though she found India very unlike China. She knew how to get right to the heart of the life she was trying to understand.

Her experiences during the first two years made her feel that India's life was in *layers,* because so much of the ancient culture, traditions and superstitions sanctioned by religion were evident in present-day India. Then she came to feel that the "layer" theory did not explain India. India was more like a banyan tree. "There was a main trunk which was the sub-continent itself. Over the centuries and millenniums this parent tree had kept adding roots and trunks. Its branches became intermingled, some of its branches became roots and some of its roots sent out new branches, until one could no longer tell which branches came from which roots, nor which of the roots was the parent."

Unusual experiences came her way, or she made ways to have them. She witnessed the first election in a remote village on one

* Published by Thomas Y. Crowell Company, New York. $5.00. Jean Lyon, Wellesley College, B.A., traveler, writer, YWCA Secretary, newspaper woman, has recently spent several years in India. Her own photographs make a delightful addition to the book.

of the main Tibetan trade routes into India; she visited an old matriarchal society in Malabar; she met the poet Vallathol, beloved by the people of Malabar, and witnessed one of the ancient Kathakali dance festivals which Vallathol had revived; she visited the community of the ancient Syrian church; and she saw the terrible ravages of famine in South India. The significance of the tension between India and Pakistan was impressed upon her as she lived among the minority Moslem population in north India. She had a plane trip with Nehru and his party when he visited a flooded area in Bihar.

Such experiences helped her to understand the hold of the ancient customs and traditions upon the people, but also the "yeast" of the new ideals and programs in the mass of the people's life. Reforms in marriage customs, the rise of women in public life, the development of widespread education, the attempt to break up the vast land-holdings for the benefit of the masses are changes not easily accepted. Those who have had western contacts and training are, for the most part, ready for them, but there is a vast number who resist and some who, with intense nationalism, would revert to the ancient Vedic culture.

In this critical situation, Nehru, the beloved hero of the nation, seems to be the solid fact. He respects the past, yet with his western training is eager for the reforms that will benefit India's millions. He is peculiarly sensitive to the moods of the nation, and his basic knowledge of the people is almost like a sixth sense.

Miss Lyon saw much of the work being done by those who follow Gandhi's methods. She writes vividly of her visit at Gandhi Gram where our own Richard Keithahn lives with his family and works with Indian associates in the life of village India. She traveled with Vinoba Bhave, the Gandhi-like "saint," who with his followers trudges from village to village in his Bhoodan Yajna ("land give-away sacrifice") movement. In bits large and small, from the wealthy and the poor, thou-

sands of acres of land have been redistributed under his appealing leadership.

The author pays a tribute to the work of former Ambassador Chester Bowles and to the basically sound work of the Technical Coöperation Agreement (TCA), but at the same time understands the critical attitude of many of the India people toward this work. She sees the fear of some that the United States is trying to assume the position in India that Britain once held. Yet when the technically trained men from the United States worked quietly with Indians as colleagues there came a real understanding of what the program meant and an appreciation of it.

In the solitude of the Himalayan village where the book was written Miss Lyon could evaluate eastern and western cultures, and she came to strong convictions as to why neither should be superimposed upon the other. Here is wise advice for all of us with western background:

"Our American immediacy about everything, which makes us so aware of time and measurable facts and material accomplishments is probably *our greatest national strength*. And yet when we apply it to India it becomes our *greatest national handicap,* simply because it emphasizes the *nearer* goals and seems to ignore the *farther* goals which so many Indians believe to be the greater ones whether they live up to their belief or not. There is much that this immediacy and action of ours can do for India, and India's leaders well know it. But there is also much that India's emphasis on eternal principles and the place of our particuar age and actions in the cosmic pattern could do for us, *and our leaders do not know it.* Therein lies the sources of much friction."

If you cannot visit India and come to know it through its vast village population, as Miss Lyon did, read this book. You will be well repaid.

WHAT WOULD YOU PUT INTO A PROGRAM ABOUT EVANSTON?

I would ask the cöoperation of seven people, each of whom would present one phase. Three of these would have very short squibs on topic 1 below, four on major items, given in their own words under topics 2, 3 and 4.

I would take out impressive sentences from *The Message* (see below) and put them *on a poster in large letters* or in mimeographed form into each person's hands, as background or for use in the Worship Service. Possibilities would be the following:

"To all our fellow Christians, and to our fellow men everywhere, we send greetings in the name of Jesus Christ. We affirm our faith in Jesus Christ as the hope of the world, and desire to share that faith with all men. May God forgive us that by our sin we have often hidden this hope from the world. ... Now we would speak through our member churches directly to each congregation. Six years ago our churches entered into a covenant to form this council, and affirmed their intention to stay together. We enter now upon a second stage. To stay together is not enough. *We must go forward.* Is your congregation, in fellowship with sister congregations around you, doing all it can do to ensure that your neighbors shall hear the voice of the one Shepherd calling all men into the one flock? ... It is not enough that Christians should seek peace for themselves. They must seek justice for others. Does your church speak and act against injustice? Do you pray regularly for those who suffer unjust discrimination on grounds of race, religion or political conviction? ... The Church of Christ is today a worldwide fellowship, yet there are countless people to whom he is unknown. How much do you care about this? Does your congregation live for itself, or for the world around it and beyond

it? ... God does not leave any of us to stand alone. In every place he has gathered us together to be his family, in which his gifts and his forgiveness are received. ... We are not sufficient for these things. But Christ is sufficient. Therefore we say to you: Rejoice in hope."

I would choose from the suggestions given below the portions most likely to fit my particular audience, whether they be women, young people or a general church group. The following are the materials from which I would choose:

1. Impressions of Evanston, in three Reports. (3 Reporters.)

   For this I would use from the Fall issue of ENVELOPE SERIES 1954, the article "I took a peek at Evanston," selecting three reporters to give short squibs under the three topics "I Saw," "I Heard," "I Shared and Understood."

2. Evanston's most important messages, using any two of the following and choosing by your group's interest. (2 Reporters.)

   On Evangelism

   ENVELOPE SERIES, Fall 1954, pp. 40 and 41

   or

   Christian Century, Special Number on Evanston, pp. 1139-1142 (The Evangelizing Church, a Report of Section II)

   or

   Advance, September 6, Article by Canon Wedel.

   The Miracle of the World Church

   ENVELOPE SERIES, pp. 35, 36.

   or

   The Christian Century, 1132-1134

   or

   Advance, November 1, article by Charles Malik of Lebanon and the story about Ariam Paramasamy of Ceylon.

   The Church and International Relations

   ENVELOPE SERIES, pp. 39, 40

   or

Christian Century, p. 1130, "The Christian Witness to a Shaken World" and p. 1147, "International Affairs." A report on Section IV.

The church on Questions of Race and Social Reconstruction. *The Christian Century,* p. 1142 (The Responsible Society in a World Perspective. Report of Section III).
and *The Christian Century* for September 8, Special address by Benjamin Mays, see also extracts p. 32 of this issue.

3. Evanston's Concern for the Laity. (Choose *one* by your group's interest.)

Women:
See this issue of ENVELOPE SERIES, p. 30.

Laymen:
See this issue of ENVELOPE SERIES, pp. 24-30, or *The Christian Century* report of Section VI on The Laity.

Young People:
ENVELOPE SERIES, Fall 1954, quotations from Philip Potter, pp. 36-38 and in this issue p. 31.

4. Accomplishments of Evanston. (1 Reporter.)

Use this issue, p. 42 ff.

5. A worship service.

WHAT WOULD YOU INCLUDE IN A STUDY GROUP?

I would plan for either four or six weeks in such a study group, and with this in mind would submit the following outline:

Session 1. The Meaning of Evanston and the World Council of Churches
" 2. The Mission Looks to the Future
" 3. The Call to Evangelism (Optional)
" 4. The Call to a New Concern for Society
" 5. The Church Calls its Laity (Optional)
Women
Laymen
Young People
" 6. The Accomplishments of Evanston

The material I would suggest for the whole set would be the following:

ENVELOPE SERIES, Fall Issue and present issue.
Evanston Speaks, A Report Pamphlet containing the Evanston Documents.*
The Christian Century, Evanston Issue, available at 35 cents per copy.
Advance. The issues for September and October.

To supplement the above I would suggest the following:

The Evanston Message, printed on two sides of a single sheet. $1.00 per 100.

and the following books:

Evanston, An Interpretation, by James Hastings Nichols. To be published January 5, price $2.00, Harper & Bros.

The Official Report (not ready until April), probable price $5.00, Harper & Bros.

The Study Courses which are being planned by the National Council. Available after April.*

I would develop the sessions according to the following plan:

1. The Meaning of Evanston and the World Council.

   Presenting the material used in the Fall issue of ENVELOPE SERIES and the two excellent articles in *Advance* by Robert Root.

2. The Mission Looks to the Future.

   Here I would indicate that were it not for the Mission of the Church carried out by all our denominations there would be no World Council, but that now the "younger churches," so called, have come of age and are able to speak for themselves pointing the way to a new future. Use the quotation from Dr. Manikam's address in the Fall issue of ENVELOPE SERIES; the address by Mr. Dagadu in this issue, and the one by Mr. Audeh in this issue. And from the *Christian Century,* Evanston issue, the article on page 1132 dealing with Asia and Africa.

3. The Call to Evangelism.

   Use the material under that topic in the Fall issue of ENVELOPE SERIES and the report of Section II on Evangelism in the Special Issue of the *Christian Century,* p. 1139.

4. The Call to a New Concern for Society.

   This topic would really cover the materials dealing with race, international affairs, and the problem of labor and management. See especially the material in this issue of ENVELOPE SERIES, pages 32, 34 and 41, and report of Section III in the *Christian Century,* p. 1142, and of Section IV in the *Christian Century,* p. 1147.

5. The Church Calls Its Laity.

   Here, of course, we are presenting three sub-topics dealt with separately under the Status of Women, the New Call to Laymen, and the work of the World Youth Council. These materials are gathered up briefly in this issue of ENVELOPE SERIES, pages 24 and 25.

* To be obtained at the World Council of Churches, 156 Fifth Avenue, New York City. Price 50 cents per copy.

They are dealt with also in *Christian Century,* Report of Section VI, p. 1153, and the Report of Section VI in "Evanston Speaks."

6. The Accomplishment of Evanston.

This is chiefly covered in this issue of ENVELOPE SERIES but will also receive a good deal of help from the Resolutions in the "Speaks" pamphlet and from "Evanston in Retrospect" in the *Christian Century,* p. 1124.

There are some good visual aids in preparation and they might be used for extra atmosphere. Keep in touch with the denominational audio-visual headquarters for announcement of these.

MORE EVANSTON ECHOES

1. The Work of the Christian Layman.
   A. Report of address by Irwin Miller.
   B. Extracts from address by Francis Miller.
2. The Status of Women.
3. Youth at Evanston.
4. "The Gospel and Racial Tensions" by Benjamin Mays.
5. Africa Asks Questions of the West by P. K. Dagadu.
6. Churches in the Islamic World by F. Audeh of Lebanon.
7. India's Christians for Social Responsibility by M. M. Thomas.
8. Accomplishments of Evanston.
   A. Responses.
   B. Action.
   C. "Ecumenical Conversation."

1. *The Work of the Christian Layman*

A Report of an address by Mr. Irwin Miller, Chairman of the Board of Cummine Engine Company of Columbus, Indiana.

"While the American businessman has not, generally speaking, discovered his Christian calling, he is, nevertheless, making the first step."

Mr. Miller went into the reasons why today's businessman "finds futile and unsatisfying the work and professions which brought dignity, fulfillment, and an amount of happiness to his father and grandfather.

"The reasons are to be found not in changes which have taken place in the content of the jobs and the professions, but in the fact that *today's workers are changed*. By overemphasizing the change in the content of today's jobs we miss the profoundly significant and startling change in today's men.

"American businessmen of today are showing signs of growing toward a spiritual understanding and maturity which did not characterize the generations immediately preceding them.

"A second fact is that the American businessman talks one way and acts another, and the way he acts is more important than the way he talks. He talks in a manner that appears to be implacably conservative, but his actions are more and more responsible actions."

As examples he explained that he could remember when "secrets were jealously guarded" from a competitor's representative, and "when access to the company's books of account by the union was considered a fate worse than death."

He expressed the view that today's businessman "is beginning to be aware that there is a difference between the principles of action which he has inherited and accepted uncritically, and the acts which his common sense calls on him to perform."

The American layman is dissatisfied with his present state, but there are two obstacles to prevent his discovering his Christian calling, Mr. Miller contended.

The first is that the layman's "notion of Christ is very vague," because "he has come by it indirectly, and at second or third hand." "Also, he has accepted without examination the idea that Christ held up to us examples of conduct so far removed in perfection from our own capabilities as not to offer practical help in the problems that perplex and at times appear to overwhelm."

A second obstacle to the layman's discovery of his calling, said Mr. Miller, is "the present-day church and its ministers."

"Today's layman is deeply disturbed in his spirit but too often he finds that his own minister has experienced no such disturbance or conflict within himself and neither understands nor is aware of the nature of the layman's need."

But despite these obstacles, Mr. Miller believes that the American businessman is "in the process of making this discovery" of his Christian calling.

Although "it is discouraging that man has lost confidence in Things, in his own powers," this is an essential condition for Christian growth, he said. "As Christians, I think we may have more cause to rejoice than to be disappointed in this condition among laymen."

B. *The Task of the Christian Layman in Society*

Extracts from address by F. P. Miller of the United States.

I wish to speak of society as the place where the Christian faith is to be affirmed, the Christian witness given and the Christian life lived.

I use the word society in its broadest sense to include all organized human relationships as well as the people who establish these relationships. It includes religious, political, governmental, industrial, labor, commercial, financial, agricultural, professional, educational, artistic and social activities and organizations or associations of all kinds, private and public, which unite men and women for common purposes.

I believe that God has a grand design for human society and that He is calling all men to serve Him in the realization of that design.

I also believe that a man of faith called by God to His service will be shown what he has to do when confronted with choices and decisions in the concrete circumstances of life. It is through what he does as a member of society on this earth that man demonstrates the reality of his faith in the society of "that City which hath foundations whose Maker and Builder is God."

In conformity with the realization of His grand design God is changing things. As His judgment falls societies disintegrate and disappear. As He transforms man and makes him a new creation He changes man's relations with all the other persons with whom he is associated—with members of his family—with neighbors—with partners in his business or brothers in his labor union, and with everyone else whose life he touches. As these relations are changed society is to that extent changed. Thus the Lord of creation makes all things new.

Men of faith are at one and the same time citizens of two worlds. They are citizens of their own country. They are also by faith citizens of God's Eternal Kingdom. And their citizenship in His Kingdom determines what kind of Americans they are striving to be, or what kind of Asiatics or what kind of Europeans. . . .

The Kingdom of God is not remote in either time or space. It is continually breaking in upon us and upon our affairs. God rules. The government is not in Moscow, London or Washington. The government is upon His shoulders. God is at work in the world; destroying by His judgment; redeeming by His love and grace and recreating men and nations from the exhaustless stores of His mercy and goodness.

God is at work in the world accomplishing His purposes through man and through the society which man has created.

But while God works so do "the principalities and the powers —the world rulers of this present darkness." (Eph. 6:12)

Human society is the battlefield on which the "Father of Lies" defies the rule of the God and Father of our Lord Jesus Christ. There the fateful struggle is engaged for the souls of men. ...

In the course of the past forty years we have seen the "Father of Lies" himself appear in human guise in various parts of the world to wreak his malignant spite upon us. He has corrupted great nations, threatened whole civilizations and established hell on earth. Wherever men are used as pawns and not as persons, wherever ends are said to justify the means and wherever people live in a state of mistrust, hatred, fear and confusion, there we know that his minions have been at work.

We know that the battle is fierce and long. But we also know that final victory will be won by Jesus Christ our Lord. And it is He who is calling us now to go out with Him onto the battlefield of human society and demonstrate what it means to live like citizens of God's Eternal Kingdom in these evil but glorious hours of human history.

Regardless of what the assignment of each may be, He calls us all to stand for Truth, for Purity of personal life, for Decency and Fair Play in human relations, for Community, for Justice and for Peace. And He calls every one of us to struggle for these things, not in an ivory tower and not just within our respective churches, but every day and at every place where we find ourselves working members of human society.

Now, I hope I am wrong, but I have the impression that I have not been describing the current teaching of many of the churches represented in this Assembly. I am well aware that I cannot speak with sure knowledge of any but a small segment of the Christian world. At the same time I am convinced that one of our greatest weaknesses as a world-wide Christian community is our failure to provide our laymen with the kind of religious education that make them think of their work in sec-

ular society as being the place to which God has called them to serve Him, and where they are, with God's help, to engage and defeat the hosts of darkness. If he is a genuine man of faith, his fellows will come to know him as a true person—a grateful person—a considerate person, sensitive to the needs and troubles of others and always more interested in the general welfare than in his own. He will be ready to fight for justice, if necessary, but far more eager to create such an atmosphere that justice will be established by mutual consent rather than as a result of a fight. In the course of time other workers will become Christians because of this man's presence and when they do a church fellowship will exist in that factory.

How many factory workers do you know who regard the society composed of all the persons with whom they are associated in their work as the natural God-given place where the Christian faith is to be affirmed, the Christian witness given, the Christian life lived and the Christian church built? How many managers of great corporations do you know who believe this and act upon their belief: How many professional men are there who believe it about their profession: How many politicians believe it about their party?

I speak out of my own experience in politics—not because politics is more important than many other activities, but because it illustrates so well one concrete and specific task that laymen have in society. Some years ago I felt called to give my Christian witness in the political arena. This call came, I think, largely as a result of the influence of the World's Student Christian Federation with which I had been associated for many years. There were things to be done in the state in which I live, and in my opinion it was the responsibility of Christian men to get them done.

I have learned many lessons during these years of political struggle—some comic—some tragic—and some very disturbing. The most disturbing discovery I made was that many of our

Protestant churches in my part of the world were not composed of people who realized that being a Christian meant among other things being a good citizen in a creative and constructive sense. Everyone assumed, of course, that a Christian would be a good citizen in the sense of not breaking the laws. But few seemed to realize that being a Christian meant far more than mere individualistic compliance with laws—that it meant exercising the responsibilities and privileges of citizenship (including the simple act of voting) for the purpose of maintaining and improving the social order.

There are, of course, many churchmen in American public life, but few have entered public life because of their Christian faith. All too frequently political activity takes place in one compartment, religious activity in another.

Perhaps I ought to add that I am suffering from no delusions about it being an easy thing to elect Christian men to public office. Most people seem to feel that winning is the essential thing and that a Christian cannot make his contribution unless he wins. I agree that winning is a delightful experience and that sometimes political defeat terminates an individual's usefulness. *But there are other times when a Christian may make his largest contribution by fighting and losing.* The essence of the Christian contribution to society is contained in those great words of our Lord as recorded by St. John: "unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit."

The layman's specific task in society may be in the political arena. It would just as well be working in a steel mill, taking care of a home, selling automobiles, raising cattle, growing wheat or doing a hundred other things. His God-given task could be to continue doing exactly what he is doing, not because it is the only job available, but because what he is doing could, by the grace and love of God, become the Christian vocation to which he is called.

2. *The Place of Women in the Church*

Report of an Address by Miss Madeleine Barot of France, Secretary of the World Council of Churches' Commission on the Life and Work of Women in the Church.

"The World Council should seek to work toward a more complete integration of both sexes into the life of the Church. The answer to the place of *women* in the Church cannot be found unless one considers the place of *man and woman.*"

Equality between men and women does not mean identity, the noted Frenchwoman said. "The day of aggressive feminism ... has passed. Today, women do not desire to be like men, but realize that they can contribute fully as women, not conforming to patterns and methods of life and work which are masculine."

Miss Barot spoke of the "truly feminine influence" which should be felt "in all spheres of life, in the Church as well as in society." She said there were "strongly divergent opinions," however, on how this feminine contribution could be made.

Taking note of the changing character of women's participation in economic, social, and political life of the last three decades, she urged pastors "to help men and women to get through the difficult stage where it is necessary for them to find a new way of living, without the protection of traditions, which were successful in their day but which do not apply to this generation."

Raising such questions as the place of women in the ministry and on church committees as well as the rôle of women's organizations, she concluded that the churches must reëxamine the place of women.

In this connection she was glad to report that her Commission, which has been studying these questions, is now ready to begin circulating materials compiled by groups from various denominations and boards as to the present status of women in

churches all over the world. However, she said that the Commission's work must now go forward in two special directions:

"1. To promote among men and women ... the study of questions affecting the relationship, the coöperation and the common service of men and women in the churches *and in society;* helping women to make their contribution to the total life of the churches and at the same time to encourage the churches to accept the contribution of women to a fuller extent and in more varied ways.

"2. To foster an ecumenical outlook in women's organizations in the various churches and countries, to promote coöperation among them and to secure their participation in the ecumenical movement as a whole."

3. *Youth—Stewards and Consultants*

From a Report by Herman Ahrens, Jr., in The Messenger *(the E. & R. Magazine).*

Certainly the story of the Evanston Assembly of the World Council of Churches would not be complete without the story of the part played by youth from all over the world. Concerning the teen-age and college volunteer workers at Evanston, a girl from Canada said, "Anyone who would give up over two weeks of summer holiday or give up the chance to make some extra money just to do backstage chores at a conference must be either crazy or Christian. Here at Evanston they are called stewards and aides!" And without them the Assembly might well have come to a standstill.

These youth stewards came from many countries and many states; they served as ushers and doormen at the plenary sessions; and they passed out documents to delegates, sorted mail, mimeographed tons of speeches and reports, ran errands, swept the floors, drove staff cars, and did other odd jobs that added to the smooth running of the Assembly.

Just as the Evanston Assembly depended heavily upon the

untiring efforts of the youth stewards, so there was also significance in the rôle of the 100 youth *consultants*. Unlike Amsterdam, where youth held separate meetings of their own, the world youth representatives at Evanston participated alongside their elders in section and plenary discussions. As "youth consultants," they had a speaking but non-voting rôle. And their voice was heard.

On the last night of the Assembly, delegates were tiring of long days of meetings. But the report of the Youth Department was most refreshing, not only because of a humorous presentation by Rev. Philip Potter, of Haiti, chairman of the World Council Youth Department, but because of the enthusiastic applause interrupting Mr. Potter's speech and emanating from the small block of youth consultants in the massive auditorium.

The presiding chairman, the Archbishop of Canterbury, commenting on "this most refreshing" applause, said, with a twinkle in his eyes, that these youth are "patiently waiting until they can get rid of us and take over up here."

The youth at Evanston are tomorrow's church leaders in action today. The ecumenical movement itself is the product of youth, for early experiments in ecumenicity were among student movements. Many of the World Council leaders today were the international student leaders of yesterday.

If the spirit of ecumenical and international fellowship evidenced at Evanston is typical of Christian young people, it speaks well for the future of the Church throughout the world.

4. *"The Gospel and Racial Tension"*

Extracts from address of Dr. Benjamin Mays, President of Morehouse College, Atlanta, Georgia.

"Modern Racial segregation is tantamount to saying to God, 'You made a mistake, God, when you made peoples of different races and colors.' "

Calling strongly for racial justice, Dr. Mays urged the Churches to recognize the urgency of the present situation.

"Even if we laid no claims to a belief in democracy, if the whole world were at peace internationally, if atheistic Communism had never developed, if Fascism had never been born and Nazism were wholly unknown, a non-segregated church and social and economic justice for all men are urgent because we preach a universal Gospel that demands that our deeds reflect our theory.

"To proclaim one thing and act another is sheer hypocrisy. It weakens the influence of the Church, not only in its own fellowship but throughout the world. . . . It is not Communism, not Fascism, not the struggle between East and West, but the Gospel itself which demands interracial justice and an unsegregated church. . . .

"If the Church can find no support in science for ethnic and racial tension, none in the Bible for segregation based on race or color, none in the practices of the ancient and medieval Church, and no basis for it in Christian theologies, the questions naturally arise:

"How can segregation and discrimination in the Church be justified? What can the churches do to put themselves in line with the Gospel, the practices of the ancient and medieval Church, and in line with the findings of modern science? If the churches cannot practice full Christian fellowship in worship and membership, how can they preach the prophetic work to secular organizations that discriminate on grounds of race, color, and caste?

". . . The Gospel on race has been proclaimed for nineteen centuries. One world conference after another has condemned racial separation in the Church. Yet segregation remains the great scandal in the Church, especially in the United States and South Africa.

"The local churches permit secular bodies such as the state

and federal courts, the United Nations, big league baseball, professional boxing, colleges and universities, the public schools and theatres to initiate the change. Local churches, Negro and White, follow slowly or not at all. *It will be a sad commentary on our life and time if future historians can write that the last bulwark of segregation based on race and color in the United States and South Africa was God's Church."*

5. *Africa Asks Questions of the West*

From an address by Rev. P. K. Dagadu, General Secretary—Christian Council of the Gold Coast.

"Africa today is no more a continent of dark mystery, peopled by primitive folk little known and less understood. It has today hit the headlines of the world's press because of its contact with the West. It has tasted the fruits of Western civilization and Christianity, and the effects on its life have been tremendous. People of the West have penetrated into all parts of Africa. The railway, the airplane, the automobile, the telegraph, the radio have brought remote districts of Africa in touch with life elsewhere. The agricultural, educational, political, economic, industrial, military and religious elements of Western civilization have poured as in a floodtide upon Africans. Under the impact of these forces the external and spiritual features of African life have already been profoundly changed. The reaction in Africa to certain aspects of this contact with the West has been one of gratitude and appreciation, especially for the scientific appliances, the spread of education, and above all for the light of Christianity, which is relieving people of superstition, fear of the unknown and many other things which in the past have cast a dark shadow on the continent.

"There is much cause for thankfulness to God and to the Western World. My task gives me the opportunity to suggest some of the questions that are raised in the minds of Africans by their contact with the West. *Answers for these must be found,*

if we are to prevent the racial, economic and political forces from moving further toward conflict. Let me suggest a few:

"Many people outside Africa have been given the impression that the African is an indolent fellow, lying under a cocoa-nut or a banana tree, shaded from the tropical sun and waiting for the fruit to ripen and fall. Actually, Africans do all types of work, agricultural and industrial, where Western methods have penetrated. They do all the unskilled and semi-skilled work, and much of the skilled work as artisans, except where colour bars and discrimination prevent this. They drive motor cars, trucks and tractors. Increasing numbers in every area are working as teachers, doctors, lawyers, and ministers of religion and in various grades of public service. Hundreds of men and women hold college and university degrees from leading educational institutions in Britain and America. The world gets large quantities of the continent's rich gifts of gold, diamonds, copper and cocoa, due primarily to the industry of the Africans.

"Labour is not the only gift Africans have offered for the welfare of other parts of the world. The material resources can be matched by their potential moral and spiritual contributions. Europe and America have won their freedom by fighting and they are trying to find peace through force. Africans have sought and are now seeking to win peace and freedom by patience and goodwill, except when they are forced by stress of circumstances to employ means of violence. The care of the African for his family, his clan, his tribe, and the concern of the whole tribe for each member are facts of African life imperfectly understood and appreciated by the West and difficult to adjust to Western individualism. Christian churches through the missions have found great resources of faith, zeal and sacrificial service from the personal, family and communal life of the Africans.

"Africa has been watching with silent admiration the friendship, the good gestures and the wonderful achievements of the West, as well as their successes in building roads, railways, aerodromes and modern cities and the healthy amenities they provide; but she has been sorely disappointed to find the West implicating her people in destructive wars in every generation. Western science having made the world a small place through its facilities of transport and communication, it has become impossible for Africa to live in peaceful isolation when the West is involved in war. She cannot escape the devastating effects of the atomic and hydrogen warfare any more than people in New York, London, or Hiroshima. *So Africa often asks, 'are these material things we see in*

Western civilization for the good of mankind or for human destruction?'

"Africa grumbles at the fact that, while the repercussions of war affect her equally with the rest of the world, she is not allowed to share fully in the discussion relative to war affairs. We are still treated as primitive people who must always be patronized. The leaders of the West discuss the grave problems of war at conference tables in Washington, London, Paris, Berlin and Geneva. Africa's political, religious and commercial leaders want to sit side by side with the Western leaders to decide *their* future as well as the future of the world. *Why should they not?*

"The political struggle that is going on in different parts of Africa is prompted by the suspicion that the patronage of the Western World is fraught with unbridled elements of superiority and 'imperialism.' Various types of discrimination against his colour and other prejudices are noticeable in varying degrees in different parts of the continent.

"The economic and industrial approach to life in Africa by the Westerner provides the ground on which Communism is sure to thrive if it comes to Africa. African labourers are employed under appalling conditions, such as no longer exist in any part of the Western world. They dig the gold, the manganese and other minerals for the benefit of the Western capitalists, with scarcely any African capital going into it. They experience poverty not only from the exploitation of their resources, but also from low wages and from colour bars and wage discrimination in industry and trade. They must consider the fact that goods, clothing, shoes, food and other products come to them manufactured with low paid black labour and low-priced raw materials. As Christians, we know that Communism is evil, but such practices as have been referred to, water the soil for the seeds of Communism to germinate. African experience, both since the slave trade and since the partition of their continent, has raised many questions in the minds of the African people. *They are presently asking themselves which system of philosophy or religion, and which government will help them get a larger share of the benefits that arise from their land and their labour?* The Christian way of life and the democratic order of society must meet that crucial choice. Coloured people all over the world are watching what is being done in Africa.

"When the powers of the West moved to Africa for purposes of colonization, God moved with the nations through the missionary movement. Then came into the whole enterprise that which alone can banish darkness, the light of the Gospel of

Christ. It is in the light of Christianity that we can measure our true advancement, growing out of our contact with the West. The unfortunate division between Protestant Churches does not foster the spirit of coöperation and love on a basis even equal to what is provided by the African communal system.

"It is often painful for the African to realize that Christians of the West regard some things as spiritual and others as secular. To African traditional thought there is no such a division; life is one and all life is sacred. To accept a religion with all the power and promise of Christianity and then to find that this Gospel as so generally practised in the West is expected to control only a part of life and not to enter into what are called secular aspects of life is discouraging.

"The problem of missionary acquisition of land is another matter which exercises the mind of the average African Christian. Vast portions of land are sometimes given to mission boards for little or nothing, to be developed in the interest of the native area. The local church is not free to use the land for the expansion of the work. *Are these somehow things with which the spiritual does not deal directly?* If this Christian Gospel cannot deal effectively with these urgent problems of politics, industry, labor, wages and land acquisition, then it is not relevant to the life of the present-day African.

"It is becoming increasingly necessary for the missionaries to hasten their Africanization policy so as to overtake the political advancements in certain areas where African leadership is an accepted feature of life. The training for Christian leadership must now be a peculiar duty of the Church so as to capture the initiative from the secular forces.

"We notice vast changes going on in Africa due to the impact of Western civilization, through its modern science and in some places through political revolution. But alongside these changes there is a process of change which belongs to God alone—the process of changing bad men and bad women into good men and good women. It is called the miracle of conversion, and the only institution in the world which has evidence of this miracle is the Church. The Church in Africa bears witness to the working of the Gospel in Christ which the West brought to us. The

hope for Africa is with men and women of the West and of Africa who are a living witness of this miracle. They alone can unlock the doors of the Continent of the future, and answer the questions Africa is asking of the West."

6. *Churches in the Islamic World*

Rev. Farid Audeh, D.D.

I bring you greetings from the Holy Land where I was brought up and served my Master. I was born not far away from Bethlehem, educated and ordained to the ministry in Jerusalem, and served my Saviour as Pastor of "Christ Church" in Nazareth and Cana of Galilee for 9 years, and in Jaffa (the old Joppa) and Lydda, and in Haifa (built on Mt. Carmel) and now I serve Him in Beirut, Lebanon.

I bring you greetings from Bethlehem where our Lord was born; from Nazareth where He was brought up; from Galilee where He delivered the Sermon on the Mount.

Greetings from Jerusalem where He suffered, was crucified and died for the redemption of the world, and where He was raised up from the dead to give eternal life to all who believe on Him.

Greetings from the Mount of Olives where the Great Commission was given by our Lord to go into all the world and preach the Gospel to all men.

Greetings from Damascus where Paul saw Jesus of Nazareth, and where his eyes were opened to see for the first time the new life in Christ.

Greetings from Antioch where the followers of Christ were first called Christians—a name for which all Christendom is indebted.

I bring you greetings from the Christians of the Holy Land and the Near East who have been faithful to Christ since the first century.

I bring you greetings from the land where the great historic councils of the Church in the first five centuries were held.

I bring you greetings from the land where the martyrs sealed their testimony with blood which became the seed of the Church—the land where the expansion of Christianity started until it covered the globe with 800 million adherents today.

The Near East is the birthplace of the three great monotheistic religions—Judaism, Christianity and Islam. Nowhere

else in the world are these three religions brought into such close contact, competition and antagonism. The memory of the crusades has not yet faded from their minds.

[Dr. Audeh discussed at some length the problems of the "Near East." We regret the necessity of telescoping this interesting address.]

We see that today Nationalism, Mohammedanism, Zionism and Communism—all these rival philosophies—are competing to shape the future of the Middle East. But where is Christianity, why is it dormant? Christianity has in these days the greatest opportunity to come to the front with its great evangelistic message—of salvation of man, and regeneration of society. . . .

We see, too, that there lies buried in the hearts of the peoples of the Muslim World more fear, more frustration, and more hatred than has been found at any time since the end of the Crusades. All this is at the historic crossroads of the world, and at a critical period of world history. . . .

Since the rising of Islam, Christianity and Islam never met except on the battlefield or the field of argument, with the exception of the efforts of John of Damascus to bring leaders of both Christians and Muslims to understand each other.

The first conference of its kind, since John of Damascus in the ninth century, was held in Bahamdoun, Lebanon, last April, under the auspices of the American Friends of the Middle East. The theme of the conference was:

"How can the Spiritual Forces of Islam and Christianity unite against Materialism." A spirit of friendliness prevailed through the discussions. Seventy-four of the most prominent Muslim and Christian leaders and scholars attended from all parts of the globe. They all expressed their joy and appreciation for this gathering. . . .

A Continuation Committee on Muslim and Christian coöperation was organized, and an Executive Committee was elected to prepare for another convocation in the spring of 1956.

The Near East Christian Council Executive in its meeting in Cairo last May resolved to hold a series of regional and local conferences and public

meetings on the theme of "Mission and Unity," and to invite the coöperation of all Christian Churches. Articles on this theme will be published in all the Arab magazines in the Near East all through 1954-1955. They also resolved on holding a Week of Witness in all the Evangelical Churches in the Arab World, as it is being observed in Lebanon, Syria, Egypt, and Jordan. Preparations on a large scale are to take place to observe such a week at the Pentecost season of 1955.

Classes for the training of laymen to witness will be held in all of the Churches, wherever possible to enlist the coöperation of all Christians. Teams of church leaders will visit the churches in the Arab and Muslim countries next Spring and hold conferences and public meetings on the theme of Mission and Unity.

It is with this background that the importance, objective, method and glory of the Missionary Movement in the Muslim world could clearly be understood and appreciated. It was an attempt to win the birthplace of the Saviour of the world and the peoples of the Middle East, not with the sword, but with the Cross—the emblem, of love, sacrifice and service.

I cannot find better words to conclude my address than those of the eminent historian of Protestant Missions, Julius Richter, which express the deep longings, high aspirations, and sincere appeal of the peoples of the Bible Lands:

"Cannot He, who once caused the river of salvation to flow forth from these lands into all the world, cannot He bring back to these regions some currents from that stream of blessing which has enriched Europe and America? Protestants have carried the Gospel far and wide throughout the world; they have given heed to the command, 'Go ye into all the world and preach the Gospel to every creature.' But on Mount Olive the Master, as He was about to leave the earth, issued His instructions, 'And ye shall be witnesses unto Me *both in Jerusalem and in all Judea* and in Samaria and unto the uttermost part of the earth.' The Mohammedan lands of the East lie at the very door of Christendom."

Alongside these aspirations and longings for the building of Christ's Kingdom in His Homeland, may we ever be reminded of the words carved in Greek on the side of the great mosque in Damascus, which still stand as silent evidence, from the time it was a Christian Church, for fifteen centuries, to declare:

"Thy Kingdom, O Christ, is an everlasting kingdom and Thy dominion endureth throughout all generations."

7. *India's Christians for Social Responsibility*

Report of an address at Evanston by M. M. Thomas.

We Christians of India are convinced that "we must take our place by the side of our non-Christian brethren in the new India, in building up a secular state as opposed to a Hindu state."

"In a country where militant Hindu communalism and an equally militant Muslim communalism have led to Hindu-Muslim riots at the dawn of independence causing the massacre of thousands, Christians have the first and foremost duty to strengthen the hands of those working for the establishment of a secular state, and we can do it only if we overcome all narrow attitudes in ourselves.

"It means that the Christian community works for a responsible society and not for a society in which Christians have some kind of special rights, or which consciously acknowledges Christianity as the supreme source of values.

"Democracy can take root in India only if it can show that it is possible through democratic means to effect the transformation of society. Democratic social revolution is the only answer to the totalitarianism of the right and that of the left in India.

"Basic social revolution in India should be distinctly differentiated from Communism. Christians should oppose Communism, not because it is revolutionary but because it *betrays* the revolution by turning it into a new oppression.

"The Christian understanding of the relation between power, justice and love as well as between means and ends can certainly make a contribution, for the Christian conception of man is neither utopian nor cynical and can face facts without ideological illusions.

"More especially the Christian congregation has great signifi-

cance in India if it becomes a demonstration of *true community life* taking within its scope all the concerns of the social life; the Christian congregation may thus become the source and dynamo for community developments on new foundations of human freedom and mutual responsibility.

"India feels that both for itself and for many other nations, this is a period of positive social reconstruction and that the only effective way of fighting against totalitarianism of any hue, fascist or communist, in the long run, is to remove the social causes that make totalitarian solutions attractive."

8. *The Accomplishments of Evanston*

Many people are asking, "Was it just another meeting, on a bigger scale than most? What did it do?" Well, of course, to ask that so soon is a little unreasonable, for Evanston made no final decision—it only recommended to the churches that came together there, and what actually happens will chiefly be the result that is found in those churches. Under Topic A below we are indicating one or two of those responses and the plans being made in several parts of the world to carry out the ideas and the plans made together.

But there is another accomplishment. By putting our heads together at Evanston we could see some actual steps which might be taken, especially in service to each other and in our common work for peace. So under B below we are reporting the first big event of this type, the visit of Dr. Cavert and deputation from several countries to the churches of South Africa to see if by conversation help might be brought to bear on the difficult racial problem with which the South Africans are faced. This is the first such concerted action, I believe.

One of the correspondents from England calls our attention to the fact that the real accomplishment was what he calls "ecumenical conversation," what we in America speak of as "fellowship." Walls come tumbling down when we confront each

other and talk it over. So under C below we are giving a brief account of this type of accomplishment.

It is significant, I think, that the message which came from the Evanston meeting ends with *questions directed right to you and me and our church* so that in the long run the accomplishment comes down to us and what we are able to do to follow up. Don't miss the splendid pamphlet *Evanston Speaks,* which contains, as it were, the "Platform" on which if we try we may be able to work together. The "Platform" consists of The Message, the six Section Reports, the Resolutions and questions for discussion.

A. Responses to Evanston

(1) *A nation-wide Scottish Conference* recently took place in Edinburgh to bring the impact of the Evanston Assembly to Scotland and through the members of the Scottish Churches *to relate it to Scottish life.* The Conference was essentially for laymen and women and the subjects considered of particular concern to the laity. The Chairman was a layman, Sir Thomas Taylor, Principal of Aberdeen University.

Congregations throughout the length and breadth of the land appointed about 1,700 representatives for the two-day gathering, beginning with worship conducted by one of the Presidents of the World Council of Churches.

"This coming together of the ordinary members of the various Churches with their leaders," writes the Church of Scotland Press Bureau, "has been a unique event in Scottish Church life and history."

(2) *A German delegate writes* (in the E. & R. *Messenger*)

It will be an important task for the member churches during the next six years—there is to be another assembly in six years, perhaps in Japan or Greece—really to work with the Evanston documents. Our communities and parishioners have a surprise

in store for them when they acquaint themselves with the abundant and rich working materials produced at Evanston.

The decisive questions are not: Who has become a new president of the World Council of Churches? or, How will this huge machinery work? The decisive question is: Will the people in the churches really sit down and study what Evanston produced? Will the spiritual fruit—and the fruit is rich!—of the Assembly really be used to nourish the worshiping community in its spiritual life all over the world?

Let us study and work; let us share our reactions and insights; let us engage in real ecumenical activity. The blessing will not be ours alone, but our neighbor's as well. And it may help the Christian church to do what the world expects it to do, namely to give a new inspiration and a new hope to the world. Is not this also what our Lord is expecting of us?

(3) *By Mrs. James D. Wyker* (from a write-up in *The Church Woman*)

I feel that we can be grateful that the National Council of Churches in the U.S.A. made plans to interpret the Assembly at Evanston in twelve major cities across the United States.

Those serving on the team were Dr. and Mrs. Rajah Manikam, of India (Dr. Manikam is secretary of the East Asia Office of the World Council of Churches and International Missionary Council); Bishop Elis Gideon Gulin, of Finland; Rev. Phillip Potter, of Haiti (who on November 1 became executive of the Youth Department of the World Council of Churches, with offices in Geneva, Switzerland); Hon. Francis B. Sayre and Mr. Charles P. Taft, distinguished Episcopal laymen (each, part time); and the President of United Church Women. The cities visited included Philadelphia, Washington, Buffalo, Pittsburgh, Detroit, Indianapolis, St. Louis, Tulsa, Denver, Seattle, San Francisco, and Los Angeles.

The team members from abroad were surprised at the progress they witnessed in some areas of our country. We all stayed

at the same hotels, ate in the dining rooms. In St. Louis we stayed at the beautiful Chase Hotel. How proud I was of the tireless workers there who made it possible for all of us to stay together. Not too long ago such an experience could not have been shared.

Only once did we all suffer. In spite of careful planning on the part of Mr. Stevenson and the local committees, our guest from Haiti was hurt to the depths of his heart. In the midst of our travels, he happened once to step into a coffee shop alone. He was taken into the kitchen to be fed! When he asked "Why," he was told, "Because you are colored."

He remembers, I hope, not alone that single experience, but all the pleasant ones when people were hospitable and kind to all of us and there were absolutely no distinctions made among us. Perhaps he also remembers, as have some of the great Christians of the world, that what is important "is not only what happens to us, but, as Christians, how we react to what happens to us"; and that prayers must be said for those who feel compelled to make distinctions among God's children. . . . Perhaps some day we may know world-wide the fellowship we experienced as we served on this ecumenical team.

B. Post-Evanston Action

Dr. Samuel McCrea Cavert, Executive Secretary of the World Council of Churches, in the New York office, has been invited to address the important Inter-Racial Conference of Church Leaders to be held at the University of Witwatersrand, Johannesburg, December 7 to 10. . . . Dr. Cavert, as a representative of the World Council of Churches, will address the Conference on December 8. With him on the program will be Dr. Norman Goodall of England, who will represent the International Missionary Council. Visitors from the Churches of Holland will also be on the program. . . . The problems of interracial relations was one of the important subjects discussed by the Evanston Assembly of the World Council of Churches dur-

ing the past summer. Representatives from South Africa participated in these discussions, which held that "any form of segregation based on race, color or ethnic origin is contrary to the Gospel, and is incompatible with the Christian doctrine of man and with the nature of the Church of Christ." A resolution passed by the Assembly urged the member churches to "renounce all forms of segregation or discrimination and to work for their abolition within their own life and within society." Both white and African churchmen of all major Protestant churches of South Africa have accepted invitations to attend the Johannesburg Conference. There will be two official languages: English and Afrikaans. The 200 delegates will be housed in the University of Witwatersrand dormitories.

Church leaders say that this is the first time the whole body of both African and white Protestant Christianity has been brought together in South Africa, where the Protestant Churches are an important force in the lives of the people and vitally concerned with the political questions arising out of the multiracial social pattern. The Dutch Reformed Church, which is making the arrangements for the Conference, has traditionally stood against integration of the races in either government or church life, so their leadership in the setting up of the present conference is considered especially significant.

It is felt by World Council leaders that Dr. Cavert will have a special contribution to make to the discussions in view of his long service with the National (and Federal) Council of Churches in this country while their Department of Racial and Cultural Relations was struggling with the problems of segregation in the United States.

C. "Ecumenical Conversation." A letter from England.

"I've been impressed by the fact that there really are so many lines of communication between the churches and that 'ecumenical conversation' is no idle dream but an almost daily reality. The churches of the world—or at least those associated

with the Council, are talking to one another. Their theologians not only exchange papers—they meet and thrash out problems together. Through the Council the leaders of the churches are consulted on a wide variety of problems and a common mind sought. This is a vitally important point for, if Christian conviction is to be brought to bear upon the great problems which face mankind, it must be soundly based upon the Gospel, must do justice to the facts, and must carry with it the majority of Christian people.

"Then I am impressed by the steady growth in the value and usefulness of the Churches' Commission on International Affairs. *The Commission maintains a two-way traffic—it secures from the churches their judgment on various international issues and then proceeds to represent that judgment to the members of the United Nations Assembly and Committees.* In all its representations it is concerned to bring the nations of the world to a genuine and practical recognition of the need to establish the rule of law in the realm of international relations. It has already done much to press for the recognition of the Charter of Human Rights in all lands. . . ."

(2) *"Die Stimme der Gemeinde"* ("The Voice of the Church"), fortnightly publication of the Confessing Church of Germany, in an editorial on the ecumenical discussion writes: "Patience is needed in ecumenical discussion, since it does not consist of a series of brilliant monologues; nor is it a competition, nor least of all, a battle between opposing opinions. Those who consider themselves to be the stronger in faith must see, that they may serve their brethren with the strength and insight bestowed on them—otherwise their strength and insight are no good to them. . . . No one can seriously want to be first without having to fear that he may turn out to be the last. In this respect we may well have gone a small step forward at Evanston."